

Correspondence

Banish the Ghetto?

EDITOR: Msgr. Irving A. De Blanc's comments quoted in the July 4 issue of *Time* and referred to in a recent *AMERICA* Comment (7/16, p. 446), disturb and shock me greatly. By recommending an "open ghetto" to keep us from rubbing away our cherished beliefs on the flint of secular culture, by encouraging Catholics to stay "devout" through never inviting anyone with differing religious views into the home, he expects us to remain undefiled. Turtles are not ideals of mine.

How about an article from an author who believes in the power of the intellect and grace, and who has the ability to show your readers that retreat is a weak defense when such dazzling weapons are held in readiness? Would St. Thomas have advocated sitting in the back room? I can never believe Fr. John LaFarge, author of *An American Amen*, would.

Perhaps Msgr. De Blanc was misquoted. I hope so.

ELAINE DE MARCO

Philadelphia, Pa.

PR and the Church

EDITOR: There is very great merit in James Bulger's "Public Relations for the Church" (7/9). Though I agree with him that this is a professional field, does he assume that the competent Catholic PR man is automatically competent *qua* Catholic? Is there not more to Catholic public relations than an admittedly desirable professional competence? I suggest that Cardinal Cushing's previous article on this topic in your Review (3/22/58) was more to the point when it questioned the adaptability of certain PR techniques for the Church.

HENRY C. MAYER

Louisville, Ky.

Defense of CFM

EDITOR: The Cooneys make several good points in their letter on the Christian Family Movement (6/4). We would agree with them that growth in our spiritual lives is absolutely essential if we are to accept the challenge proffered by Christ to work with Him. However, with three fruitful years of CFM behind us, we would contest their major claim, mainly, that CFM isn't adequate for spiritual growth after one year.

The principle of prayerful and adaptive study of the Scripture (by husband and wife together), the principle of reflective study of the Church's theology and liturgy

(by husband and wife together) and the principle of apostolic involvement in community affairs (husband and wife together with other husbands and wives), with competent priestly advice, are valid in the first year of CFM and in the 21st year.

We would hold that those who drop from CFM for the reasons mentioned by the Cooneys haven't delved deeply enough into its potentialities.

TOM AND BETTY HOWARD

Yorktown Heights, N. Y.

Secrecy and Intelligence

EDITOR: Reader Gerald C. McNamara must have been looking at something other than my commentary, "Congress and the

Inner Sanctum" (7/2, p. 405), when he got the idea I was advocating "free and open" debate of our intelligence operations, or that I was suggesting any curtailment of the President's powers as commander-in-chief.

Creation of a select Congressional national intelligence committee could, by bringing hard-headed political experience to bear, head off such bloopers as the presummit U-2 flight and, with them, the sort of public brawl we have been witnessing.

Regarding war plans, the requirement that such plans serve rather than endanger the national interest does not conflict in any way with the obvious need for secrecy.

Mr. McNamara's suggestion that "an actual . . . attack on a United States overseas base by the U.S.S.R." should remain "unpublicized" makes one wonder who, or what, such secrecy is meant to protect.

WILLIAM V. KENNEDY

Camp Hill, Pa.

Joseph B. Schuyler, S.J.'s NORTHERN PARISH

A Sociological and Pastoral Study

As a living social system the parish can be studied sociologically as well as any other social system. The sociologist is professionally interested in analyzing the Catholic parish because it is an important part of the total social structure in our world. The Catholic priest and apostolic layman is interested because on the parish's vitality depends the vigor of the whole of Christ's Church. NORTHERN PARISH uses the concepts and techniques of the sociologist to explore the structure and functioning of a thriving parish in the heart of New York City. NORTHERN PARISH, \$8, has xxi & 360 pages, detailed questionnaires, censuses, and analyses of use to the social scientist and religious leader.

LOYOLA UNIVERSITY PRESS

Chicago 13, Illinois

Current Comment

Kennedy Wins

One speaker after another mounted the gadget-studded rostrum in the Sports Arena and warned the delegates that these are, in truth, as Thomas Paine told our revolutionary ancestors, "times that try men's souls."

Despite the high jinks associated with these quadrennial gatherings, the delegates to the National Democratic Convention scarcely needed the reminder. As they glanced at the headlines before braving the Los Angeles traffic on their way to the arena, they could note that the Congo was ablaze, that Cuba had skidded still farther down the slippery road to the Communist camp, that the Russians had shot down another U. S. plane, that rioting Communists were intent on sabotaging a friendly Government in Italy.

Nor did the headlines shout only of trouble abroad. Unemployment figures for June showed a more than seasonal rise to 4.5 million, which was in excess of five per cent of the work-force. A strike on the Long Island Railroad, the nation's biggest commuter line, emphasized the continuing deterioration in labor-management relations. The Department of Agriculture announced that another bumper crop was on the way, raising the specter of still more mountainous surpluses. And the steel industry was wallowing in a recession.

So it came about that the delegates, impressed by the new and perilous challenges of the 'sixties, handed over the leadership of their party to a new political generation. They chose 43-year-old John Fitzgerald Kennedy of Massachusetts, who had campaigned for the prize for four years, to face the Republican nominee in November. This was only the second time in the nation's history that a Catholic had been picked to head a major party ticket.

Pledge on Civil Rights

A national party convention has the additional task of drafting a platform on which its candidate will stand before the electorate in November. As usual the fiercest controversy at the

Democratic gathering raged over proposals for a civil rights plank.

In the past, controversy over the same issue has ended with the departure of entire Southern delegations from the convention and from their party's banner in the campaign. This year, though the plank set forth the most liberal stand in Democratic history, the South seemed content to file a minority report and to fire a round of impassioned pleas for rejection of the majority stand.

What drew Southern ire were calls for school desegregation, a fair employment practices act, a permanent civil rights commission, the elimination of poll-tax and literacy-test bars to equal voting rights and approval of sit-in protests. Spokesmen for ten Southern delegations urged a case based on appeals to States rights, the non-existence of inequalities, the alleged lack of Negro interest in integration—together with more or less veiled warnings against driving voters from the political "house of their fathers."

In an effective rebuttal, Rep. Chester Bowles, chairman of the platform committee, defended the plank as a call to do what is right simply because it is right. Similarly, Sen. Philip A. Hart rejected the claim that the plank unfairly pointed a finger at any one State or region. Indeed, for all men, irrespective of party loyalties, there is a note of genuine summons in the proposal that we "rededicate ourselves to the continuing service of the rights of man—everywhere in America and everywhere else on God's earth."

... And Other Matters

The 1960 Democratic platform opened with a salute to human rights and closed with its controverted pledge to guarantee their enjoyment to all men. In between, it covered the topics of foreign policy and the economy.

In the field of foreign affairs, words were spoken to friend and foe alike. Toward Communists, whether Russian or Chinese, the platform took what can best be described as a "tough" line. Concretely, this meant a pledge not to

yield ground at Berlin, Formosa, "or new points of pressure as yet undisclosed." It likewise involved a renewal of opposition to the admission of Communist China to the United Nations and an assurance to Communist leaders that Americans "confidently accept your challenge to competition in every field of human effort." Friends, both old and new, on the other hand, were promised cooperation and understanding.

On the domestic front, the emphasis was definitely on plans for advancement. These include bettering wage and working conditions, expanding health aid to the aged, stepping up urban renewal, and all-out efforts to increase the rate of national economic growth.

Science and Public Policy

Our age, the pundits never tire of assuring us, is the age of science. Accordingly, the American Association for the Advancement of Science, four years ago, took the wise step of commissioning a study on "the interaction between scientific progress and public affairs."

Science itself, the scientists see, stands threatened by a tendency to subordinate research to defense needs, international policy and the propaganda battle for "supremacy" in such diverse fields as space travel and heart surgery. Unfortunately, too, some scientists have permitted their scholarly repute to be exploited for partisan purposes in debate over public policy.

The AAAS study, issued this month, distinguishes neatly between the scientist's competence as the possessor of specialized knowledge and his role as simply one of an informed citizenry. He is indeed free to express his opinions regarding alternative solutions to matters of public policy. But it should be remembered, the AAAS study continues, that "scientists as well as other citizens often lack the relevant scientific facts and are unable to visualize the effects of alternative courses of action." This can be documented with regard to radiation hazards, food additives, the significance of space exploration and the population question.

In discharging their grave responsibility to contribute to public understanding by entering the debate over science-related issues, let scientists, the report warns, respect the traditional

rules of their fraternity: "objective, open communication of results; rigorous distinction between fact and hypothesis; candid recognition of assumption and sources of error." Those are sound rules for non-scientists as well.

Mr. Quigley and His MPH

Having recently gone through the joys and the throes of getting out a special anniversary issue (our 50th, as you will certainly remember), we realize somewhat more vividly how welcome are words of tribute from sister publications. We hope, accordingly, that the *Motion Picture Herald*, which this month celebrates its 45th year of publication, and its editor for that entire period, Martin Quigley, will be as happy to receive our congratulations as we are to proffer them.

Mr. Quigley certainly does not need to be commended to the readers of AMERICA. His pioneering work in the establishment of the Motion Picture Production Code was a landmark in film history. His adherence to the principles set forth in the Code, especially when the industry showed signs of restlessness under the restraints it had freely adopted for itself, has been a constant reminder to all concerned that the films, in providing entertainment, are not absolved from the social responsibility of hewing to sound morals and good taste.

It is lamentable that more and more films these days are being released without being submitted to the Code for scrutiny. This is a trend that Mr. Quigley has time and again warned against. The best tribute the industry could pay to Mr. Quigley on this 45th anniversary would be to heed this counsel of an elder statesman of the cinema.

Foundation Giving

Mid-July's bargain in books was a \$10 item that tells how U. S. philanthropic foundations, worth \$11.5 billion, give away \$625 million each year. The 872-page volume, *The Foundation Directory, Edition 1* (Russell Sage Foundation, 505 Park Avenue, New York City), is the most comprehensive report ever published on the nation's 5,202 major foundations. (Another 7,000 foundations were passed over in

the listing as relatively small in their assets and volume of distribution.)

Where does the money go? Education tops the other categories with more than \$250 million, or about 41 per cent. However, largess in this category is concentrated on the natural and social sciences, including extensive medical research. The liberal arts or humanities area of education receives only 4 per cent of the grand total.

Medical research is, of course, very important, but the emphasis here reflects a strange cultural pattern in our country. While extolling the primacy of the arts and humanities, we often let our artists go hungry, underpay our teachers, starve our liberal arts colleges and fail to subsidize deserving academic talent.

Though foundation giving has steadily increased, the \$625-million figure actually represents only eight cents of each dollar given in philanthropy from all sources. It also seems disproportionately small when viewed against this year's \$500-billion gross national product.

Surely the foundation stewards could do more with this immense concentration of wealth. Take scholarships, for instance. A financial block keeps thousands of qualified high school grads from starting college, and thousands of college grads from pursuing graduate and professional studies. The foundations could help here.

Episcopalians on Mariology

Although Protestant Episcopal clergy-men testify in writing before ordination that they accept the Apostles' Creed, 39 of them recently indicated that they believe Jesus Christ had a human father, the Creed's "conceived by the Holy Ghost" notwithstanding. Thirty others were undecided. This was only the beginning of what turned out to be a downhill bandwagon ride in a survey conducted by the Episcopalian weekly *Living Church*.

The questionnaire, mailed to every seventh name on the list of Episcopal clergy resident in the United States (a mailing to 1,243 individuals), was phrased in "Roman Mariological" terms "in view of the proposed ecumenical council of the Roman Church and of the possibility that further Mariological definition may result from this.

According to Rev. Francis C. Lightbourn, literary editor of *Living Church*, who conducted the survey, analysis shows that "most of the Church's clergy do not habitually think in Roman Mariological terms." How right he was

Next Week . . .

Every year U. S. Catholics contribute money and clothes to Catholic Relief Services—NCWC. After reading Father Masse's article: "Cold War Seen From Macao," they are likely to give more generously than ever. Father Masse was a member of the CRS world tour which returned to the country last month after inspecting operations in South Asia and the Far East. . . . Tennessee Williams, our leading dramatist (many think), has recently been the focal point of a vigorous controversy. In commenting on the fracas, Father Gardner wonders "Is Williams' Vision Myopia?"

is shown by the fact that of the 539 valid respondents, 382 do not believe in "the Virgin Birth," 346 do not believe in the perpetual virginity of Mary, 476 reject the idea that she took a vow or promise of virginity, 467 do not believe in the Immaculate Conception, 425 do not believe Mary was free from actual sin all her life, 507 do not regard Mary as co-redemptrix of the human race, 445 deny her assumption into heaven, and 522 deny that Mary is mediatrix of all graces.

The editor of *Living Church*, Peter Day, expressed uneasiness about the survey findings because "it may be hard indeed to support our claim to adherence to Catholic doctrine if we reject those Mariological views which are just as dear to the Orthodox as to the Roman Catholics."

Handling Castro's Cuba

The Administration's decision to embark pronto on an expanded economic development program for Latin America is a long overdue effort to put our hemisphere house in order. It was probably influenced by mounting evidence that in stopping Cuba's headlong

rush to the Communist bloc the United States could not at this time count on any cooperation from other signatories of the Caracas Resolution. (The Caracas Resolution, adopted in 1954 at the Tenth Pan-American Conference, justifies action by the signatories to prevent the domination of any American state by international communism.) Apparently, the Latin-American masses feel so much sympathy for the aims of Fidel Castro's revolution that their Governments, better informed than the people about the Communist perversion of the revolution, cannot afford to side publicly with the Colossus of the North.

The Administration deserved a kinder fate. Perhaps never before has a powerful nation showed so much patience toward a small neighbor as the Eisenhower Administration has shown to Cuba. When to a long series of insults, false charges and violations of American rights the President finally reacted by stopping the sale of Cuban sugar in the United States, the Communist character of the Castro regime had become plain for all the world to see. Even those Latinos who have been blinded to the crimes of Castro by

"anti-Yanqui" emotion must have glimpsed the ugly truth when Premier Khrushchev threatened to shoot rockets if the United States interfered with the Cuban dictator.

In the long run, the projected development program will no doubt draw the hemisphere closer together, but it won't be of much help now. Unless sanity is shortly restored in Havana, we may have to assume those responsibilities which are the corollaries of power. Deep in their hearts, we suspect, most Latinos will approve.

Algeria Impasse Passing?

Despite the failure of the preliminary settlement talks, hopes for a cease-fire soon and eventual settlement of the nearly six-year-old Algerian struggle are still alive. President de Gaulle's June 14 bid to the Algerian National Government-in-Exile to enter into negotiations brought a nationalist team to Melun, outside Paris, the final days of June.

Granted that these five meetings got nowhere, neither side has slammed the door on further negotiation. The French Government has said that the prelimi-

nary talks "did not terminate in failure" and that more were possible.

On July 6 the President himself addressed another appeal to the rebels to lay down their arms and participate in the great task of creating a new Algeria.

A surprisingly mild communiqué from Tunis, site of the Provisional Government, reported that Premier Ferhat Abbas would not go to France to continue talks under the present "circumstances." The impeding circumstances are simply the French refusal to grant the Algerian negotiators diplomatic equality and freedom.

If they go to Paris for cease-fire talks, the Algerians want to move about, to contact friends and to sell their story to a largely sympathetic press. The preliminary team was deprived of these amenities.

Since the French refuse to recognize the Provisional Government as representative of all Algeria, they will not discuss politics before a cease-fire. For their part, the Nationalists will not give up fighting until they have gained assurance on their political future. A few more swallowfuls of pride and both sides may be ready to talk.

Effective Blow Against Smut

IMPORTANT BILLS will be waiting for Congressional action when the two Houses reconvene after the conventions have run their windy courses. One quite significant piece of legislation, which probably will not get much attention in the press, seems sure to go to the President for signature. It deserves to be called to the attention of all who have been irked by the apparent failure of effective Government measures to curtail the flow of real hard-core pornography through the mails.

On July 5, the Senate unanimously passed a bill which empowers the Postmaster General, acting through U. S. district courts, to impound indefinitely, pending the outcome of court proceedings, the mail of those suspected of engaging in the peddling of smut. The defendant will be allowed to open his impounded mail and remove from it materials not related to the offense for which he is charged, but the sequestration of mail that contains income for the suspected material will effectively dry up the sources of revenue. Under existing legislation, such mail can be impounded for only 20 days; this period has proved too short for the Post Office Depart-

ment to prepare its legal case, and many smut-peddlers, by brazenly advertising that a court case is pending against them, can assure a rush of "bargain sales" as soon as the impounding expires.

The Senate-approved measure, by placing the impounding of the mail under court jurisdiction from the very beginning of the process, overcomes the objections of those like the American Civil Liberties Union and some publishers who feared that action by the Postmaster General, independent of court order, would have been too broad a grant of administrative power. The bill now goes to the House for concurrence in the Senate amendments, and it is stated that passage and the President's signature are virtually assured.

Great credit is given to Sen. A. S. (Mike) Monroney (D-Okla.) for having shaped legislation that will not infringe civil liberties while being a most effective means of taking the profit out of mail-order smut. The bill's progress and approval is a fine example of how patient work can shape legislation to satisfy both needs.

HAROLD C. GARDINER

Washington Front

Evening of the "Old Pros"

A PART FROM the floor fight over the civil rights plank, which was, especially by Southern standards, a fairly tame affair, the drama of the opening days of the Democratic Convention featured the man who wasn't there, the lady who was, and the only inactive candidate for the top spot on the ticket.

Act One of the play was built around Mr. Truman's refusal to participate in the proceedings and his blast at the candidacy of Jack Kennedy. The intended effect of these moves was to slow down the Kennedy bandwagon, the attack on the candidate being planned to deepen doubts about his maturity and experience, the charge that the convention was rigged—Mr. Truman didn't use the word, but that was the idea—being aimed at bringing to bear against the Massachusetts front-runner, the alleged beneficiary of the rigging, all the hostile sentiment toward Paul Butler, the party's loyal and efficient but controversial chairman.

Act Two of the drama featured Mrs. Franklin D. Roosevelt, one of the handful of unwavering supporters of Adlai Stevenson among N. Y. Democrats. At a press conference on Tuesday, June 12, Mrs. Roosevelt, while deploring the evil of religious prejudice and rejoicing that it had been dormant up till then, asserted that it might revive and combine with Negro opposition to

endanger a ticket headed by Senator Kennedy. She was for a Stevenson-Kennedy ticket—with Adlai in the number-one spot. Mrs. Roosevelt climaxed her performance by entering the arena in the midst of the address by the permanent chairman, Gov. LeRoy Collins, and bringing that eloquent gentleman's fine effort to a dramatic stop.

Act Three in the stop-Kennedy play followed with the inevitability of a Greek tragedy. Scarcely had the excitement over Mrs. Roosevelt subsided when who should appear on the convention floor but Adlai Stevenson himself. He received, as the twice-defeated candidate said himself, a "tumultuous reception." This was only to be expected since Mr. Stevenson has deserved well of the party and is widely respected. In the circumstances, however, Mr. Stevenson's appearance, which appeared to violate the old tradition forbidding candidates to appear on the floor, inevitably became part of the stop-Kennedy movement. If Kennedy could be stopped, here was an available man. The whole affair was admirably staged.

These events naturally recall the 1956 convention when Mrs. Roosevelt was rooting Mr. Stevenson home, and Mr. Truman was vainly trying to stop Stevenson and put Averell Harriman across. This time their combined talents raised a formidable roadblock, but at that stage the Kennedy bandwagon was rolling too fast to be stopped. The power in the party had passed into younger hands. Did Mr. Truman stay away because he accurately sensed this.

HARRY HAMILTON

On All Horizons

EFFECTIVE COMMUNICATIONS. The second National Catholic Communications Seminar will meet at Manhattan College, New York City, Aug. 22-26. Prominent persons in the public relations, journalism and radio-TV fields will serve as faculty members. Community relations for Catholic institutions and organizations will be emphasized. The seminar is open to all active in the field. For further details write to Rev. John E. Kelly, NCWC Bureau of Information, 1312 Mass. Ave., N. W., Washington 5, D. C.

► **"ARRIVED INDIAN."** This is the phrase designating an American Indian who has successfully settled in the city after migrating from a reservation. In Spokane, Wash., recently, 26 Jesuit missionaries working in the Northwest region, first evangelized by Père De

Smet, met to discuss the apostolic challenge presented by the now-acknowledged major exodus from the reservation.

► **OFF-BROADWAY PLAYERS.** Two University of Detroit summer theater productions will introduce summer repertory to Detroit. The repertory system will continue through the winter season with a program of four plays.

► **MARYKNOLL NOW 49.** On June 29, 1911, Pope St. Pius X authorized the Catholic Foreign Mission Society of America. Last June, 32 Maryknoll seminarians were ordained and 46 priests and brothers were assigned to foreign missions.

► **CHORALE SINGING.** A five-day Chorale Workshop at St. Peter's Col-

lege, Jersey City, will be directed by James B. Welch, conductor of the Welch Chorale of St. Philip Neri Church, New York City. You may register on the first day, Aug. 22, or send your check in advance (\$25). One credit will be given.

► **FERTILITY.** We encountered a new ten-cent pamphlet, *The New Fertility Test and Rhythm*, which explains and evaluates the method developed by Dr. Joseph B. Doyle, of Boston (Grail Publications, St. Meinrad, Ind. Special rates on quantity orders).

► **WRITERS WILL TALK.** The summer session of Georgetown University will include an extensive Writers Conference, August 8-19. A number of authors will take part in workshops, will speak in panel discussions, will direct a course in creative writing for teachers and school publication advisors. Apply to Director of Summer School, Georgetown University, Wash. 7, D. C. E.I.

Editorials

A Catholic President

DR. JOHN A. MACKAY, former president of the Princeton Theological Seminary, is disturbed by the possibility of a Catholic in the White House. Behind the smiling young Senator from Massachusetts, chosen last week to head the Democratic ticket in November, he sees the ominous shadow of clericalism. Very few will find it surprising that Dr. Mackay should entertain these fears, for his feelings toward the Catholic Church are of long standing and are well known. Nonetheless, his article on "the Catholic issue" in *U. S. News & World Report* for July 4 deserves some comment.

Dr. Mackay is, quite simply, a Protestant who believes in private judgment and rejects the principle of spiritual authority. On this theological point he and the members of the Catholic Church are in irreconcilable disagreement, and no more need be said.

But Dr. Mackay's bias against authority in religion operates in a curious way to color and distort his view of social and political reality. Apparently he perceives no difference between religious and political authority, or between authority and naked power. Consequently, he sees the Catholic hierarchy as everywhere and always intent upon gaining "secular power." Since he starts with this assumption, quite naturally he views everything done by the hierarchy as a political maneuver. It is an intriguing point of view, we must admit. But it is scarcely one we can recommend as an instrument for understanding either past history or current events.

One of the handicaps imposed by this sort of bias is that it prevents a person from making intelligent and realistic criticisms, even when they are justified. There is such a thing as clericalism, and it may arise in any country where there is a strong church. Nor is the position of the Catholic Church vis-à-vis political regimes

always above blame. D. A. Binchy's *Church and State in Fascist Italy* is a good example of the painful truths which must be admitted on that score. Criticism of the political ineptitude and occasional arrogance of churchmen is certainly possible and in the long run useful. But Dr. Mackay cannot point out the real faults of Catholic churchmen because he insists on regarding them as imaginary monsters mad with lust for power.

For the same reason he can say little of value on the situation of a Catholic President. As is the custom in articles of this type, he does not make a direct accusation that a Catholic President of the United States would be controlled by the hierarchy. Instead he asks a question: "To what extent would a Roman Catholic President be free to follow in all things [political, we presume] his own best judgment while remaining in good and regular standing in his communion?" Let us answer with another question: To what extent is Charles de Gaulle free to follow his own best judgment while remaining in good and regular standing as a Catholic? Or Ngo Dinh Diem? Or Konrad Adenauer? Or the Catholics who have held the chief executive offices of Australia, Belgium, the Netherlands and other democratic countries? To what extent was the late Louis St. Laurent free when he was Prime Minister of Canada, or the late Alcide de Gasperi when he was the Italian Prime Minister?

Commentators have expressed feelings toward all of these eminent statesmen ranging from intense admiration to undisguised loathing. But even their enemies have generally not regarded them as slaves of the hierarchy or lackeys of the Vatican. That suspicion, it seems, is reserved for candidates for the Presidency of the United States. It is time we dropped it and began to talk about reality.

Red Hooliganism in Italy

THE RIOTS IN ITALY, which were very probably staged on orders from Moscow, and which certainly had as their object the downfall of the Tambroni cabinet, did not amount to much in themselves. In Rome and Reggio Emilia only a few hundred Communist-led militants fought with the police, and the demonstrations at Palermo and Catania in Sicily, though somewhat more imposing, were still minor league affairs. The nationwide general strike, which the Communist high command called for July 8 to protest the repressive measures of the police—eleven persons were killed in the rioting (some accidentally) and several hundred, including many policemen, were injured—was almost everywhere a dud. Even the hooliganism in the Com-

munist stronghold of Genoa, which prevented a scheduled congress of the neo-Fascists and touched off the other riots, was apparently the professional work of paid activists brought in from the outside. Not enough local talent could be rounded up to brave the truncheons of the harassed police.

If the riots weakened Premier Fernando Tambroni, as they did, and raised the threat of a new political crisis, the reason must be sought, therefore, not so much in their massiveness and violence as in the Government itself. The Tambroni regime rests on very shaky foundations. It came to power last April, it will be remembered, only after a protracted cabinet crisis that posed a grave threat to Italian democracy. And

it came to power in ambiguous and disconcerting circumstances. Mr. Tambroni's predecessor, Antonio Segni, resigned because the defection of the anticlerical Liberals had forced the Christian Democrats to rely on the support of the Monarchists and neo-Fascists for a majority in the Chamber of Deputies. This was repugnant to many Christian Democrats. Yet Mr. Tambroni has been governing these past few months with the support of the same neo-Fascists—and Dr. Segni has been serving as his foreign minister! This presented such a luscious temptation to the Communists, who would like nothing better than to pin a Fascist label on the Christian Democrats, that the Kremlin couldn't resist it. So the order went down the line to send the riot squads into the streets.

What will happen now? With municipal elections to be held before the end of the year, with a budget

to be approved by the end of October, and with the Olympic games set for August, no loyal Italian would, presumably, think of provoking a crisis at this time. Such a consideration is, of course, of no consequence to the Communists, whose primary loyalty is elsewhere. But it should be of great consequence to the Liberals and Right-Wing Socialists—and even, one would think, unless they have completely pledged their souls to the Communists, to Pietro Nenni and his Left-Wing Socialists. And one would think also that it would be of such consequence to the Christian Democrats that they would strive earnestly to make their party less vulnerable to attack. The internal power struggles, the ambitious rivalries and the bitter disputes over policy which have ravaged the party ever since the death of Alcide de Gasperi are, alas, also contributing to the threat to Italian democracy today.

Congo: Picking up the Pieces

THE FIRST HOURS of freedom of many recent nations—one thinks immediately of Israel or India and Pakistan—have been marred by rioting and bloodshed. Yet the evil racial twist that events took during the recent days of anarchy in the infant Republic of the Congo makes the situation there particularly tragic.

After the grant of independence on June 30, a certain amount of intertribal and factional fighting among natives was anticipated. However, the new Congolese Government's only effective weapon for maintaining law and order turned out to be itself the source of the troubles. The large-scale mutiny of the 23,000-man *force publique*, a combination army and police force, took everyone by surprise. The *force* chased or jailed its white officers (there were no native commissioned officers and some 30 warrant officers), broke out of barracks and in wild gangs turned against white people and property everywhere.

Prime Minister Patrice Lumumba and President Joseph Kasavubu tried with small success to regain control over the mutinous bands. Many of the mutineers, fired up with native drink, wreaked their long-smoldering resentment against white domination. A dozen cities and towns went through days of siege and terror before Belgian troops imposed some semblance of order. This intervention, initially begged for, then decried by Congolese leaders, at least kept the death toll low and allowed the evacuation of thousands of white families.

Some Congolese leaders appealed to other foreign countries, including our own, and the United Nations for various forms of help. Last week, Secretary Dag Hammarskjöld was organizing a task force of administrators and policemen to move immediately into the Congolese chaos.

As the pieces are being picked up and the damage surveyed, bitter thoughts come to mind over the needlessness of this tragedy. The world can rightfully reproach the Belgian Government—as well as opportunist Congolese politicians—for the series of blunders that led to this disastrous start of an independent Congo.

The granting of independence was inevitable and appropriate, but it should never have been done in such a precipitous manner. The original four-year time table, proposed a year ago by the Belgian Government, should have been held to. Instead the Belgians capitulated, almost in panic, to ambitious native leaders who were competing with one another in the extravagance of their demands and the venom of their threats.

Why the Brussels Government could not have foreseen what was so clear to Belgians and others on the spot, that by no stretch of the imagination were the Congolese ready for complete self-government, is hard to explain. That this situation was largely due to Belgium's own policy of paternalism merely underscores the lack of vision. Only now that tens of thousands of Belgian civil servants and technicians have fled with their families will the enormity of the administrative vacuum become apparent.

Though in recent months there were some hurried promotions of Africans to understudy senior Belgians in the civil service, in the top three grades there were 4,600 Europeans to three Africans. Even in the lowest or fourth grade of civil servant there were 5,159 Europeans as opposed to 635 Africans. With the Belgians now gone, it may require months to normalize the mail services, public transport, customs, tax collections, etc.

Moreover, the Congo teeters on the verge of bankruptcy. The national debt is the equivalent of \$500 million, and since January some \$300 million has flowed out of the country. Even before the troubles, the London *Economist* reported that the budgetary deficit for the next six months was calculated at \$137 million on a national budget of roughly \$500 million.

All is not lost, however. Despite the present confusion and turmoil among the Congolese leadership, the young republic can survive as a political entity, can achieve economic viability and can regain the form of a civilized society. Yesterday's blunders can be assessed later. Now more than ever the Congo needs the free world's help.

Teaching the Nazi Era

Robert A. Graham

IN THE SECONDARY SCHOOLS of Munich last semester there were Jewish children who had been born since World War II. Also enrolled were the children of former Nazi officials, as well as of German victims of the Gestapo. The rest of the pupils came from families who lived undistinguished through 12 years of the Nazi nightmare. For one and all, regardless of background, the Hitler era is a time of which they have no recollection and for which they have no personal responsibility, yet they are inescapably its heirs. The question of "education" has become in their case the task of the hour, as that of "re-education" was the problem for their elders, 15 years ago.

This tide of post-1945 school children into the secondary schools is just beginning to rise, but already German educators are aware of the problems of teaching them the significance of World War II. Even before the Cologne synagogue was smeared with a swastika on Christmas Eve, 1959, there was general agreement changes had to be made. Not only German, but world opinion became concerned when various signs, inconclusive but disquieting to perhaps supersensitive observers, seemed to suggest that the schoolboy or girl today understands far too little of what happened under Hitler. Obviously, there is a political issue at stake, too. The status of instruction about Hitler is a gauge of the attitude of Germans. The formation of youth is a measure of the intent of the present leaders to plant a new spirit where nazism once grew.

NO CONSPIRACY OF SILENCE

During a return to the Federal Republic this spring, after a nine-year interval, this writer had the above issue principally in mind. The flight in a Lufthansa jet plane, an American-made plane but with a German crew, was itself a reminder how far Germany had moved along since the collapse of 1945. In the rounds of cities that followed, the courtesy of officials at both the Federal and Land (State) level was a great help. During several weeks I talked with Bonn officials, administrators, teachers, textbook producers and with recent graduates of the secondary schools. In a number of instances English-speaking interviewees were kind enough to allow me to take down their remarks on tape recorder for possible radio broadcasts in this country, and for my own later review.

The visitor quickly corrects some naive stereotypes

FR. GRAHAM, S.J., associate editor, spent several weeks in the Federal Republic of Germany this spring.

which had taken shape in his mind. It is not true, for instance, that there is a shortage of reading material, a "conspiracy of silence," about the Nazi era. The book stores prominently display any number of histories of this period or other books on related themes. Paperback documentaries are conspicuous at popular bookstores and in railroad stations. Another misconception quickly dispelled is the notion that record albums containing the speeches of Hitler and Goebbels are necessarily Nazi propaganda. In point of fact, some of the most effective audio-visual anti-Nazi material is found in these productions. It is not the speeches themselves but the accompanying commentary, the setting, that makes the difference. It is ironical that the set of Nazi speeches and songs which the German Supreme Court on May 13 ordered banned and confiscated happened to be made and distributed by a New York firm.

Nor is instructional material lacking in the schools. The Federal agency specially charged with promoting, in a nonpartisan way, the ideals of democratic responsibility has long been pumping teaching aids into the schools. This agency, the *Bundeszentrale für Heimatdienst*, does not produce the official standard textbooks, since this is the task of the various *Laender* or State school systems. But it has brought out supplementary material, particularly a number of documentary films for special exhibition to the pupils. One of these is the story of the July 20, 1944 attempt on Hitler's life. Here an effort is made to show that the best elements of a wide cross section of German society were willing to risk all against Hitler. Another is *Nacht und Nebel*, a documentary about the extermination camps where millions of Jews perished. These films have a profound impact on the young people who see them. The same source has provided every history teacher in the Federal Republic with a copy of Alan Bullock's *Hitler, a Study in Tyranny*.

A third stereotype is the oversimplified idea that the German adolescent is thoroughly ignorant about the recent years. The basis for this belief is a "person-to-person" TV interview which was conducted in early 1959 in a number of German secondary schools and which obtained considerable publicity. The impression given by the pupils was poor. Yet, a young university student told an American correspondent: "My 15-year-old sister in Düsseldorf knows more about the whole period of German history from World War I to the end of World War II than I do. We never learned anything about it when I was in school."

What, then, is the problem? So far as I know, no

textbook currently used in the various *Laender* has even been charged with covert sympathy for the Nazis. At most it is objected that the treatment of the 1933-1945 years is too brief, or too vague and weak. Even when the statements are judged satisfactory, the complaint is made that the teacher, by design or accident, becomes bogged down in earlier events and seldom gets beyond Bismarck. Evidently these criticisms have a good foundation, for plans are under way for revising both textbooks and timetable. More space in the books, and particularly a more advantageous spot in the year's program, will be accorded the Nazi era. From now on, whatever period gets the fag end of the crowded semester, it won't be the history of the Third Reich.

PSYCHOLOGICAL TENSION

Such technical changes are easily carried out. But, again, does the crux of the matter lie in the texts and the curriculum? The closer one enters into the problem area the more it appears as fundamentally a dramatic human encounter between the teacher, the pupil and the parents. Teaching the new generation about the Third Reich is a mission requiring great pedagogical insight and practical discretion. The subject has to be treated not only forcefully and clearly but also with dignity and restraint and, above all, with conviction. A false pedagogical approach could degrade the educational process to the level of indoctrination. The high purposes of the program would in that case be frustrated and even turned into ridicule by demagogues of later years. Whether they know it (or like it) or not, the teacher, the pupil and the parents are inevitably locked in psychological tension.

To begin with the teachers. Many of them, it appears, are former Nazi party members. Early this year the Association of Catholic Teachers in the Federal Republic complained that under existing regulations real and not merely nominal Nazis can hold high posts in the school systems. In some cases they can be superiors of Nazi victims. One official admitted that nearly one-half of the teachers in his city were former party members. No doubt most of these were purely nominal members, since the whole teaching profession under Hitler underwent a forced membership drive. In reality, complaints about open Nazi teaching are rare. One instance involved a teacher in Offenburg who taught Nazi doctrines in his class. Since this man fled to Egypt to escape prosecution, his case is rather the exception that proves the rule. Nevertheless, the most natural question in the world for a student to ask during a discussion of the Third Reich is: "What were you doing in those years?"

In the nature of things, former party members are decreasing in numbers with the years. The younger teachers without such a handicap in their personal background still have a challenge. It is easy to teach about the Carthaginian War or the French Revolution. Recent events still smoldering in people's minds are sometimes, in a very real meaning, "too hot to handle." Related to this predicament is the fact that modern history, or *Zeitgeschichte*, is an undeveloped subject in

the German schools. Today this is not recognized as a formal subject in itself; in the universities there is no chair of *Zeitgeschichte*. If any progress in this line is being made, according to what I was told, it is in the field of the *Volkshochschule*, or adult education.

Mention has already been made of a teacher whose class may include children of Nazi officials (the daughter of Goering is one instance cited) and of Nazi victims. Is the teacher to endanger his aim by encouraging discussion of clearly divisive questions? This brings in the second factor, the pupil. All those who have anything to do with the new generation agree that German youth is realistic, matter-of-fact and suspicious of slogans and propaganda. What is more, these young people object to being preached at for things that happened before they were born. They decline, reasonably enough, to be saddled with blame for the conduct of their parents. At the same time, filial devotion is bound to rise at times in opposition to the teacher.

The "autobahn anecdote," often alluded to in discussions of this nature, illustrates entirely natural pupil reaction. In a poll taken in a school somewhere (who knows when the first incident occurred?), one boy defended the Nazis by saying that at least Hitler built the autobahns, the superhighways that still link the major cities of West Germany. Surely, there is a better explanation for such an answer than plain ignorance. One experienced educator in fact explains the famous story as characterizing a typical psychological situation. The boy, having heard criticisms of Hitler and of his supporters, talks about it at home, perhaps with a questioning glance at his father. The embarrassed parent, in order to put himself right with his puzzled offspring, recalls some of the more favorable aspects of Hitler's regime, particularly the first years. The Fuehrer came into power, the father reminds his child, in the wake of long-standing parliamentary chaos, of national disorder and widespread unemployment. He at least built the autobahns, points out the father. As



this long ribbon of concrete is familiar to the boy, it is this illustration that sticks in his mind, to pop out when Hitler and, inferentially, his own father, are criticized.

This explanation of the autobahn story is of course impossible to substantiate, but it does illustrate the fact that subtle psychological forces are at work which no textbook or teacher can entirely counter. In this same line, one school director stated that the policy in his school is not to discuss anti-Semitism directly, for this only provokes counter-answers at home, but to bring

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in the subject under other aspects, and in a positive, forward-looking way.

This brings us to the parent himself. The question of home-school tension comes up often in discussions with school officials. According to Gunther Scheedel, superintendent of secondary-grammar schools of West Berlin, the parents object even to the present instruction, inadequate as this is said to be. They complain about what they call political education. This, they say, has no proper place in the schools. "Politics corrupts character," is a favorite refrain of these parents. Does this objection arise from the dislike of new methods, which are not those of the pre-Hitler school, or is it a protest against reviving unpleasant memories?

It is against these and similar oppositions that the present-day schools of Germany must operate, at least on the secondary level. Administrators insist rather stiffly that their students are in fact well-informed on the history of modern Germany, regardless of current criticisms. And in fairness to the goddess of bureaucracy, who never admits any deficiency, it must be said that several personal experiences did provide particular evidence that a good and sincere job is being done. One of the most interesting interviews which I taped was a long discussion with two 20-year-old *abiturienti*, or recent graduates of the *realgymnasia* of the Frankfurt region, in Land Hesse. Their names were Thomas Rami and Norbert Rosenbusch, both active in the Catholic youth movement and preparing to enter the university this fall. Their personal knowledge and evaluation of nazism and its deeds—expressed in fluent English, by the way—left nothing to be desired.

Another enlightening and encouraging occasion was a visit to Rupprecht-Oberrealschule for boys, in Munich. Here I was fortunate in being invited to listen to a

lecture on "Group Prejudice" given by a young instructor. The title of the talk, delivered to a class in the 18-year-old group, was the following: "Why, in spite of the Enlightenment and the Classical Tradition, is there still group prejudice?" The instructor kindly let me have a copy of his notes. I found them a substantial morsel to put before boys of this age, but the class discussion indicated familiarity with the issue. A few days later, I was informed, there would be a special all-day program, or *Konzentrationstag*, for another class on the theme of National Socialism. The schedule of this affair included a review of history, displays of original Nazi documents and visual aids (newsreels and recordings), along with a screening of the documentary *Wir Wunderkinder*, a critique of the Nazi times.

The classroom visit was followed by coffee and cake in the office of the director, Dr. Otmar Bohusch, with some of his faculty. This was an extremely stimulating event and brought further evidence that much serious and good work is being put into the problem of the education of the rising generation of tragic and disunited Germany. There is obviously a host of dedicated teachers who are fully aware of their important role in building a better Germany—a Germany true to her thousand-year-long traditions, which are so different from those of the pseudo-German thousand-year Reich which Hitler sought to inaugurate. There is a liberal and democratic tradition in the country; and able and sincere men are trying to develop it. Too often, it must be said with regret, these men receive from abroad only carping criticism; too seldom do they get any credit. They are entitled to support and encouragement from the outside world, which has such a stake in the success of their efforts.

Negro Students View the Sit-Ins

Brother Luke M. Grande, F.S.C.

SIT-INS AT THE Public Library and the Brooks Memorial Gallery in Memphis, Tenn., made national news recently. Interest in the incidents grew out of the fact that up to then Memphis had seemed to be one of the last big-city holdouts in the "Deep South" against the general unrest manifested elsewhere.

As a matter of fact, during the past five years Memphis has taken limited steps toward desegregation. Separate rest rooms in railroad and airport terminals have disappeared. Airport limousines operate on a desegregated basis. One Catholic parish moved quietly toward integration at its religious services. Memphis

State University began this year to admit Negro students. And, at the moment, two court cases over desegregation in the public schools are pending.

That pressure for public school integration has mounted rather slowly in Memphis is in part to be explained by the comparatively high standards maintained in the "separate but equal" schools open to Negro pupils. Chances are, too, that there will be no closing of public schools when integration begins, since Tennessee has no State law requiring such an action.

Despite the appearance of calm, however, a protest movement was inevitable. Most Memphians awaited the first signs of action. Starting in December of 1959, rumors flew that Spring would "see things happen."

While the Human Relations Council and the Southern Regional Council helped to create a climate of sympathy

BRO. LUKE M. GRANDE, F.S.C., is chairman of the Department of English, Christian Brothers College, Memphis, Tenn.

for direct action against segregation, the real initiative came, as in other cities, from the new generation of Negro collegians. In a sense, the "separate but equal" principle worked to bring about its own overthrow. As a result of improvements in Negro education, a corps of highly literate, vocal and idealistic youths was at hand. Their training and their self-sacrificing spirit enabled them to avoid the pitfalls into which, if one accepted popular fallacies concerning the Negro, they could be expected to fall.

NON-VIOLENT DEMONSTRATION

First, the pet theory of racists that violence is natural to the Negro has been contradicted by the consistently disciplined and non-violent means employed by the student demonstrators. Present, by accident, for the sit-in at the Memphis Public Library, I can testify to the coolness with which the students conducted themselves. Their display of control, I believe, accounted for the equally cool, if curious, reaction of the whites who were present.

A second fallacy, that the Negro is by nature somehow intellectually inferior to the white, stood refuted by the enlightened and reasonable comments uttered by the Negro demonstrators when called upon to state their positions.

In view of the major role being taken by students in the whole protest drive, it be may of general interest to summarize some findings from a private survey made of opinion on the Memphis sit-ins among the students at a local, private college for Negroes, Le Moyne. Of the 132 students interviewed, 18 per cent had participated in the protests.

When asked about their expectations concerning the protests, 72 per cent expressed optimism over the outcome of the movement, 22 per cent felt uncertain about the results to be hoped for, and only 6 per cent took a clearly pessimistic view of the chances for success.

Three out of ten students were uncertain or reluctant about participating in the sit-ins. In most instances, economic circumstances or concern over family responsibilities were offered as the principal reason for hesitating or refusing to join the protest.

In light of some frequently heard criticism (including that of ex-President Truman) of sit-ins as an invasion of private business rights, the response to a further question is of special interest. Four-fifths of those interviewed expressed a belief that the sit-in demonstrations should be confined to public or tax-supported facilities, such as museums, libraries and transportation systems. Thus, though a minority took the stand that certain private business enterprises should also be the targets for demonstrations, the division of opinion reflected a general awareness that the sit-ins must be conducted in a responsible fashion. Indeed, the actual split points up the existence of a surprisingly high degree of caution and reasoned restraint on the part of the general student body.

To a question on the possible impact of the sit-in demonstrations on local race relations, 64 per cent replied that they expected the effect to be a good one;

less than 20 per cent took the stand that the outcome would be a deterioration in relations between Negroes and whites. Of course, the professional pollsters would urge caution in interpreting such replies. Some would insist that the students, in their generally optimistic estimates, revealed the measure of their own wishful thinking rather than an objective facing up to realities. On the other hand, there is the view that three out of five people are latent liberals who will jump on the bandwagon of a *fait accompli*. If the latter opinion has any validity, it may turn out that the majority opinion among the students on the future will be vindicated.

Since the cry "outside agitators and Communists" is quickly raised whenever the "happy Negro" suddenly reveals the true nature of his discontent, the fact that half of the students rejected any suggestion of outside influence on the sit-ins is not without significance. Indeed, it is possible—especially since the question put to the students did not specify whether such influence was direct or indirect—that the 28 per cent who admitted outside influence had in mind the example of demonstrations elsewhere in the South. Thus the response to this question can be understood as indicating a belief in the spontaneity of the protests without divorcing them completely from the spirit of the general movement.

Interestingly enough, the Memphis police received commendation from seven out of ten students for their handling of the situation created by the sit-ins. Only 30 per cent felt that they had received unfair treatment from police officers. Here again is evidence of a surprisingly tolerant and dispassionate attitude among the students. In such circumstances, even when criticism is totally unjustified, one expects to find a certain degree of resentment among the members of a hard-pressed group.

NECESSARY LEADERSHIP

One disappointing fact brought to light by the survey has to do with the reliance the students place on other methods of accomplishing integration. Of those questioned, 75 proposed methods other than the sit-in. But, while 39 suggested boycotts, only 13 students seemed to have enough confidence in the power of the ballot to mention the exercise of voting rights as a helpful stratagem. In part, this may simply reflect the inexperience of a group who are, in part, below voting age. It serves, however, to call attention to the regrettable fact that relatively large numbers of potential Negro voters, in communities where they have access to the polls, seem hesitant or uninterested in availing themselves of this opportunity.

It would be folly to propose any sweeping generalizations on the basis of this limited survey. It may, however, be legitimate to draw a hopeful conclusion from these findings. Surely one may read into the optimism, the courage and self-sacrifice manifested by the students in their deeds and in their replies, grounds for believing that the Negro community in the South will have the leadership necessary to win for all its members the free enjoyment of first-class citizenship.

State of the Question

CATHOLICS, NEWMAN CLUBS AND SECULAR CAMPUSES

An article by Paulist seminarian George R. Fitzgerald, "Catholics in Secular Colleges" (5/21), and an editorial, "Catholic Values on the Secular Campus," in the same issue, dealt with the religious situation of Catholic students in non-Catholic schools. The following excerpts from a heavy flow of letters to the editor reveal the wide range of views held by Catholics on a complex issue.

TO THE EDITOR: Because the patient did not die, the hospital is satisfactory. That seems to be the logic of Mr. Fitzgerald's article. Another conclusion seems to be that "ideas have no consequence," since almost everyone who lost his faith in a secular college would have lost it anyway. If secularism and modernism are that innocuous and if the absence of religious training is that harmless, we are wasting our time in Catholic education.

To me, the true devastation of secular education is not the loss of faith but the weakening of the ability to think with the Church. The attempt to weaken this ability is implicit in many courses and explicit in some. It gives the student "a peg on which to hang his revolutionary beret."

Secular colleges are dangerous, not because students lose the faith, but because they give an education that is incomplete, inaccurate and can quickly degenerate into bigotry and prejudice. Let us keep things in perspective: Catholics must be serviced in secular schools—or told to stay away. But this service is to be given precisely because of the dangers to faith in secular colleges and because of the lack of proper theology and philosophy in their curricula.

(REV.) HERMAN L. HEIDE
Newman Chaplain

Hunter College
New York, N. Y.

TO THE EDITOR: In my article, Auxiliary Bishop Robert E. Tracy of Lafayette, La., was quoted as having said that he believed "that dangers to the faith and morals are at least as great in a downtown office building as on a secular campus." This was a conclusion to a statement reported in *Jubilee*, "The Newman Clubs: the Catholic Student on the Secular Campus." Believing that Bishop Tracy may not have had his

full opinion represented in my quote, and in deference to those who wish to read the quote in fuller context, I cite (the full text, *Jubilee* August, 1957):

No one should attempt to minimize the serious danger to the faith that positively exists on the non-Catholic campus. However, the whole picture should be presented and that danger looked at in the proper context: namely, that the danger is very great in some areas and disciplines (sociology, psychology, education) and rather small in others (chemistry, physics and engineering); that nowadays it is not so much a frontal attack on faith, but the polite lip-service to religion merely as a benign influence on society, which has, unfortunately, no objective value or content, that does the damage. . . . Personally I am inclined to believe that the dangers to faith and morals are at least just as great in a downtown office building as on a secular campus.

GEORGE R. FITZGERALD

St. Paul's College
Washington, D. C.

TO THE EDITOR: Mr. Fitzgerald stated that "if our children cannot go to a Catholic school, the Church must go to them." No one questions the wisdom and necessity of having Catholic chaplains at secular colleges and universities. What is subject to serious question, however, is the wisdom and necessity of permitting Catholic students to attend these institutions. The line of reasoning pursued in this article assumes that there is no room in Catholic institutions of higher education for these students, and hence provides a justification for attendance at non-Catholic schools. A recent study indicated that Catholic colleges and universities in the United States could accommodate an increase in enrollment of 10 per cent or more at this time. It is not the lack of facilities that forces Catholic

students onto the secular campuses. These students attend as a matter of deliberate choice. It would be most interesting to know how many students now attending non-Catholic institutions made application to one or more Catholic universities and were rejected on the basis of insufficient facilities.

The article went on to say that "... there are Catholic students who quit the practice of their religion, but the bulk of those who 'leave' the faith due to the influence of secular education are usually never more than nominal Catholics to start with." This is precisely why such individuals—the nominal Catholics—should not attend secular institutions. It would seem obvious that such people have a special obligation to seek admission to Catholic universities. They cannot be written off as unsalvageable.

The 1954 survey referred to in the article supposedly determined how many Catholic students actually lose their faith at non-Catholic colleges and universities—very few defected "percentage-wise," it claimed. This survey, aside from the two major weaknesses (admitted in the article) which destroyed its validity, did not and could not measure the loss of souls to the Church which occurs *after* departure and resulting from attendance at these secular institutions—which perhaps is when the final break takes place in the majority of cases. As to those who retained their faith, how does one measure the loss to the individual and to the Church from not having a laity educated upon the solid foundation of traditional Catholic philosophy and theology?

Secular education is no substitute for a Catholic education. There must be no wavering on this principle. Articles of this nature provide a measure of support to those who seek to justify attendance at secular schools.

BROTHER LA SALLE WOELFEL, C.S.C.
Chairman

Division of Business Administration
St. Edward's University
Austin, Tex.

TO THE EDITOR: Why the repeated insistence that the Catholic Church in the United States cannot provide a first-rate Catholic education for all Catholic college students? Only our bishops know the answer to this ques-

tion. With the tremendous expenditure now put into grade and high schools (and athletic programs), who knows, with some adjustment, what might be spent for Catholic colleges in the future? Mr. Fitzgerald had many wise things to say. Among them: "The Newman Club is not an adequate substitute for a Catholic education."

(REV.) JOHN M. BREUNIG
Newman Chaplain

University of North Carolina
Duke University
North Carolina State College
Chapel Hill, N. C.

TO THE EDITOR: Thank you very much for the editorial and the article about Catholics in secular colleges. Unfortunately, it is a problem which too many have been slow to recognize.

✦MAURICE SCHEXNAYDER
Bishop of Lafayette

Lafayette, La.

TO THE EDITOR: More than anything else, Mr. Fitzgerald's article points up the need for an adequate, scientific survey regarding the number of Catholic students actually in attendance at non-Catholic colleges and the proportion of such students who lose their faith in consequence.

It is generally admitted that at least half our Catholic collegians matriculate in secular colleges. How much greater the percentage is, and how much greater it promises to be within ten years, is highly uncertain. Yet, in order to plan realistically for the Catholic Institute of the future (so attractively described in your editorial) it is vitally necessary that these statistics be determined with accuracy.

The question of leakage is even more difficult. Estimates range from the most pessimistic to the most optimistic. The truth, I suspect, lies somewhere in between. Mr. Fitzgerald paints much too happy a picture. His figures, such as they are, are far from convincing. The authorities he cites are, for the most part, priests who have been privileged to work for years exclusively with students, and who have worked in circumstances where personnel and facilities are fairly adequate. If the intent of the article is to show that where such conditions prevail, the danger of leakage is minimized, I would happily agree. But, if the article intends to say more

than this (and it seems to), the very argument for the need of the Catholic Institute is destroyed. In all likelihood, accurate statistics would show that the danger of leakage is minimized precisely to the extent that lectures, courses, libraries, etc., are provided in a substantial educational effort employing not only assigned priests carefully prepared for this special work, but dedicated laymen as well.

Nowhere does Mr. Fitzgerald hint at the financial problem involved in establishing an academically respectable educational venture on the non-Catholic campus. A partial solution to this problem may be found in the activity of the various Newman Alumni groups throughout the country. This year, for example, the Associated Newman Alumni of New York, in addition to supporting an ambitious program of adult education, have provided grants of \$2,000 each to two doctoral candidates who plan to assist the Newman movement as teachers in secular col-



leges. They are seeking also to provide funds to promote worthy educational projects on the secular campuses in the metropolitan area.

Interest and support such as this makes the Newman dream somewhat more practical than might otherwise be supposed and serves to underline the fact that the Newman movement is no longer just a Catholic youth program, but a daring intellectual adventure.

(MSGR.) JAMES EDWARD REA
Chaplain

Columbia University
New York, N. Y.

TO THE EDITOR: Your editorial in conjunction with the article on "Catholics in Secular Colleges" merits the study of all Catholics interested in the higher education of our youth. It brings into focus the problem of religious instruction in a pluralistic society.

We, in Idaho, have recognized the

need for Newman Centers at the University of Idaho in Moscow and at the Idaho State College in Pocatello. The Knights of Columbus, with the support of Bishop James J. Byrne of Boise, have undertaken to raise funds for this purpose. The response has been most gratifying. About \$70,000 in cash and pledges has been raised this year. The board of regents, administration and President D. R. Theophilus at the University of Idaho have been most helpful in this drive.

THOMAS R. WALENTA
University of Idaho
Moscow, Ida.

TO THE EDITOR: You note perceptively, referring to the large number of Catholics already attending secular colleges, "... a new factor has entered the debate—simple necessity." Yet numbers alone would not compel intensive action on the part of the Church to provide for Catholic students in secular colleges were the dangers to faith as proximate as some Catholic spokesmen at times have insinuated. Mr. Fitzgerald's article, reflecting as it does the considered opinion of those best qualified to assess the actual situation, the Newman chaplains, should help remove irrational fears that in the past have impeded a vigorous and full-scale program of Catholic education such as you suggest in your proposal for a "Catholic Institute" at secular colleges.

Those whose immediate concern has been for this specialized field of Catholic higher education are keenly aware of the need for such Catholic institutes, and we applaud your efforts to awaken Catholics in this country to meet the need.

It would seem a providential coincidence that in the week this article appeared legal documents were filed that will establish a National Newman Foundation whose purpose will be to obtain funds to aid in carrying out such plans wherever local initiative seeks to set up such a program. The proposal to establish such a foundation was approved by the Bishops of the country at their last annual meeting. Newman chaplains throughout the nation are pledging funds from their very limited resources to help get the National Newman Foundation started. How more effectively could they demonstrate their conviction that such a foundation

is necessary? A generous response from many will be needed if this foundation is to realize its potential for serving the Church in a critical area.

CHARLES W. ALBRIGHT, C.S.P.

Executive Secretary

National Newman Club Federation
Washington, D. C.

TO THE EDITOR: You might be interested in a study released in September, 1959, by the *Harvard Crimson*. This study was undertaken to determine the political and religious beliefs of Harvard undergraduates, and the effect attendance at Harvard had upon those beliefs. Of the students with a Catholic background, almost one-fourth declared themselves "agnostics" or "atheists." Of this group, however, four-fifths traced this reaction against their religious background as far back as secondary school or earlier, and few credited Harvard with the transition.

Sixty per cent seemed orthodox and active in their faith. Most of this group had a background of "marked" religious tradition, but nearly half admitted there was a time when their views "could fairly have been called 'agnostic' or 'atheistic'."

Of the total Catholic group, only one-fourth had attended parochial secondary schools.

DAVID FRANK

New York, N. Y.

TO THE EDITOR: The ideas contained in Mr. Fitzgerald's article are more than "provocative," they are compelling.

Catholic students on the secular campus, he states, must be provided for. As a part-time chaplain for the past eight years, I'll say a hopeful Amen to that. To quote Bishop Hallinan again: "It is not a question of the Newman movement coming of age . . . it is a question today of giving it the study and support adequate to the vast scope of its possibilities."

One means of support that has been neglected so far is the Newman Alumni Association. Sad to say, at the last report there were only five alumni groups affiliated with the National Federation (paid-up members, that is). Happy to say, the Newman Alumni Association of Cleveland is at present the largest group.

The aid and assistance of the Alumni Newman Club to the collegiate group

is invaluable. The Intercollegiate Newman Club of Cleveland, for example, has received religious, educational, cultural, social and financial assistance from the Cleveland Newman Alumni Association. The two groups work as a team both on the campus and in the community. The record of the Newman movement in Cleveland is well known and the Alumni Association deserves much credit for its success.

(REV.) JOHN T. McDONOUGH
Rocky River, Ohio

TO THE EDITOR: I congratulate you on publishing the timely article "Catholics in Secular Colleges" and the well-reasoned editorial on the same subject. For many years our Catholic colleges have been unable to provide an education for the majority of our Catholic youth. If they are not to be denied a higher education, these young people have no alternative but to go to other institutions, especially the tax-supported ones, where the tuition is quite small. This means that we must do our level best to provide for their spiritual and religious needs.

In reading the quoted words of Cardinal Vaughan in the article, I had the strange feeling that I had heard them before. Though the author gave no source, they struck a chord of long buried memories. I then realized they were part of a conversation I had, not with Cardinal Vaughan but with Cardinal Bourne, in London in the summer of 1925, and subsequently published. At that time I was striving to work out the most effective plan for the care of the Catholic students at the University of Illinois.

The wise advice of the Cardinal helped us in fashioning a Newman Foundation, consisting of chapel, residence halls, classrooms, library and social facilities, which was begun the following year and completed two years later. It is the most complete physical plant of its kind in the United States, and great numbers of priests and bishops have visited it to secure pointers for their own Catholic centers.

Not less significant than the thoroughness with which it provides for the spiritual and social care of Catholic students is the plan of accredited courses in the Catholic religion which has been in operation there since 1918. Students may take a variety of courses,

deepening the understanding of their religion and strengthening their religious convictions.

This is a work for which our religious communities are especially trained, and hence your editorial recommendation that the personnel of our Catholic colleges and universities might well participate in it is especially timely. The Paulists have been in this work for years and more recently the Dominicans have come into it, and it would be a great blessing if the Jesuits and other teaching communities would also enter this field.

The weakest link in the Catholic educational chain has been the Catholic centers at secular colleges. The entrance of religious teaching communities of priests, brothers and sisters will help to strengthen enormously that link. By having such Catholic centers secure charters under the laws of the State as educational institutions, plans can readily be worked out with the respective universities for the accreditation of courses in religion. Then the Catholic centers and Newman foundations at all our tax-supported and secular institutions will constitute not rivals but powerful reinforcements for our hard-pressed and heavily burdened Catholic colleges and universities.

(REV.) JOHN A. O'BRIEN, PH.D.
University of Notre Dame
Notre Dame, Ind.

TO THE EDITOR: Putting to rest the persistent myth about the great danger of loss of faith to the Catholic student on the non-Catholic college campus is a distinct service to Catholic education. AMERICA is to be congratulated on publishing Mr. Fitzgerald's article.

Certainly, if any place, the Catholic college is the most fitting site for exposition of "the cultural and intellectual treasures of Western civilization" and for the inculcation of "the distinctive values, attitudes and instincts arising from the great philosophical synthesis of Christian humanism."

But this is a Herculean task to undertake if on the Catholic college campus there are many students admitted not primarily for ability but because they are Catholics in danger of losing their faith on secular college and university campuses.

W.H.B.
Cincinnati, Ohio

America • JULY 23, 1960

BOOKS

How the Puppet Strings Were Pulled

AMERICAN COMMUNISM AND
SOVIET RUSSIA

By Theodore Draper. Viking. 558p. \$8.50

This is the fourth volume in the series "Communism in American Life" sponsored by the Fund for the Republic. Theodore Draper, an associate editor of the *Reporter*, also wrote the first in the series, *The Roots of American Communism*.

There is no doubt that the topic of the current volume is pertinent. American communism is linked to the Soviet Union for worse rather than for better. In addition, "The Formative Period" of this bond is extremely important for a proper understanding of the control exercised from the beginning by Moscow. It was not merely to justify his assignment that the author wrote: "The more I dug, the more I became convinced that the first decade of the American Communist party's existence was the basic one for an understanding of its fundamental nature."

To get his data, the author tapped English and other language sources. In addition he cornered any available first-hand (official) material. Among these can be noted the minutes of the Political Committee, Secretariat, and Trade-Union Committee of the party, the National Committee of the Trade Union Educational League, and others. Somehow he also obtained mimeographed and typed material which had to come from Moscow in some manner. This would include the stenographic record of the first Moscow discussion in 1928 of the "right of self-determination of the Negroes in the Black Belt."

If we take the author's word, then this is practically the last word on the first ten years of American Communism.

If anyone took the trouble to read all that the Communists here and abroad published in their newspapers, magazines, books and pamphlets in their first ten years, he could arrive at a fair approximation of the truth. I doubt whether any of my observations or conclusions would be materially changed if I had limited myself to documentary sources.

With this admission the author has dismissed as incidental the numerous secret directives, instructions, etc., issued by Moscow. These, too, have played a substantial role in determining the history of the American Communist

party. Such materials he could not obtain. Had he been able to consult such directives, he certainly would have faced new questions. Perhaps, too, some of his conclusions would be different.

One brief example will illustrate this statement. The political role of the Soviet trade delegations in foreign countries is not a secret. In the '20s, the USSR had trouble in London and Berlin because of such trade delegation activities. (The London police raid in 1927 is mentioned on p. 207 of this book.) Yet the author says nothing about the role of Amtorg, the Soviet



trading corporation in the United States. It is scarcely probable that Amtorg was not used extensively by Moscow to help shape the destiny of American communism.

No, *American Communism and Soviet Russia* is not a complete history—even for the first decade. It does, however, point up the fact of the ACP-USSR relationship and illustrates it abundantly. There are, therefore, substantial grounds for recommending Theodore Draper's latest contribution as a sound piece of research into a sticky aspect of modern history.

C. G. KRYPTON

Story Needed

CEREMONY IN LONE TREE

By Wright Morris. Atheneum. 304p. \$4

If you like to consider a gallery of brilliantly-sketched characters who mill around for some 300 pages, talking about themselves and one another in language that captures superbly the tempo and rhythm of everyday speech, and if, in addition, you like to examine such a gallery against a regional background (the Nebraska plains) made so real that you can almost feel the quality of the soil, the edge of the wind, the hovering of space, then this will strike you as a really superior piece of work.

If, on the other hand, you like a "novel" to have a firm spine of story running through it, you will come away from this book with a feeling of frustration. For Mr. Morris has here indulged

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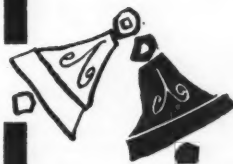
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in a species of literary surrealism. Impressions, moods, flashes of character-traits, swatches of scenery are all finger-painted across these pages, and though the resulting mélange is at first view rather impressive, it is awfully hard to bring the total effect into focus.

What story framework there is is very simple. Old Mr. Scanlon, a pioneer in the country, living alone in a shack in a ghost town (and living in the covered-wagon past), is celebrating his 90th birthday. Or rather, his clan is celebrating it for him, for as they gather for the festival he himself has very little idea of why they are all present, and he dies before the party can get well started.

It's just as well, perhaps, for the assorted relatives, in-laws and casual acquaintances are quite a crew indeed, including a semi-moronic postman whose hobby is to stalk small animals with bow and arrow, a young girl tramp who has been picked up on the way by one of the "main" characters who refers to himself as the "first and last of the world's completely self-unmade man," a juvenile ghoul who has run down in his hot-rod and killed two young tormentors for the simple reason that he was "tired of being pushed around."

It's not at all clear why Mr. Morris wants to bring all these and others equally off-beat (to say the least about them) together for the ceremony. It would seem that these people are looking for something—some meaning in life, but it must frankly be said that when the party breaks up and the body of the old man is being carted away for burial, the reader is left wondering what all the shooting has been about.

I hope it is not insensitiveness or a lack of awareness of symbolism that makes me conclude that Mr. Morris' undoubted mastery of character analysis would benefit vastly if he gave clear indication that he really had something to say. HAROLD C. GARDINER

Missionary Training

A SEMINARY SURVEY

By Yorke Allen, Jr. Harper. 640p. \$10

When the International Missionary Council appealed to J. D. Rockefeller Jr. for support in the training of Protestant missionaries in Africa, Asia and Latin America, a comprehensive appraisal of the situation was requested by the philanthropist's advisers. Five years later, *A Seminary Survey* comes as the published result of that research project (plus an additional three-

chapter review of the educational training of Roman Catholic and Eastern Church priests in these same three areas). As the U. S. Department of Health, Education and Welfare continues its battle against many "degree mills" sponsored by religious-sounding groups, this present volume evidences the timely, welcome recognition by responsible administrators of the need and value of disciplined schooling for future missionaries.

The survey is thorough, detailed, replete with statistics, maps and some 180 tables. The author is primarily concerned with the organization and financing of theological schools and seminaries in the three continents, and this viewpoint, rather than a theology of the missions or a philosophy of education, controls his discussion of curriculum structure, income, academic standards, recruiting, library facilities, faculty, as well as such problems as community development, need of textbooks and language barriers. The vast data, finally, are interpreted in a series of conclusions and recommendations for improving the training of ministers in "younger" Protestant churches.

Enthusiastic advance comments hail this book as "remarkable," "comprehensive," "extraordinarily informative." This reviewer readily agrees, for the author has collected a prodigious amount of material. To my knowledge no other single study has so blended economy with detailed coverage, and to judge, for instance, from the discussion of the Latin American situation, the picture is fair and representative. One general conclusion is eminently sound: "It would seem to be almost axiomatic that the more thorough the training given to carefully selected seminary students, the greater will be the success in the long run of any church, whether young or old."

The power image drawn of the Society of Jesus will, one suspects, embarrass some (including Jesuits themselves) and annoy others. Some inaccuracies of curriculum description and geographical structure are relatively minor, but I am sure the Vatican will be surprised to learn that Jesuits edit *L'Osservatore Romano*. Yet these examples point up a more critical note. The volume has a 22-page index and some 20 other impressive pages of "acknowledgments and bibliography" arranged according to chapter reference. But there are no footnotes. While this makes for uninterrupted reading, it fairly discourages chasing down a citation taken somewhere from another book or report of a few hundred pages.

Specific references in a future edition would be a courteous service to the reader, especially to one whose curiosity grows in proportion to the abundance of omission dots in the overwhelming majority of direct quotations.

TERRENCE TOLAND

THE DUST OF COMBAT: A Life of Charles Kingsley

By R. B. Martin. Norton. 308p. \$5.95

If sympathy and tolerance are prerequisites in any biographer, they are doubly necessary in one who attempts to tell the life story of Charles Kingsley. Professor Martin possesses these qualities, for he writes with considerable tolerance of one whose xenophobia, virulent anti-Catholicism and myth-making historicism erect a natural barrier to sympathetic treatment.

It is well to recall, however, that Kingsley's contemporaries were not so tolerant and a good bit more suspicious. In fact, many were appalled that a personality glamorized by the publicity of popular journalism actually landed in the Chair of Modern History at Cambridge, when, as the *Saturday Review* remarked, "there was apparently no more reason why he should be made a professor of history than why he should be set to command the Channel Fleet."

At times Professor Martin's sympathy leads him into uncritical partiality that offers a curious contrast to his scholarship. Unable, for example, to defend Kingsley's attacks on Newman, he attempts to achieve a balance by depressing Newman unnecessarily. To have taken his cue from the amateur freudianizing of Geoffrey Faber is regrettably unfortunate, and readers who recall the trouncing that poor middle-headed Kingsley suffered from Newman's pen will find it hard to repress a smile when they find Newman referred to as Kingsley's "maidenly opponent."

Besides the image of Kingsley as "white, Anglo-Saxon, Protestant," the biography presents that of a devoted husband, a surprisingly liberal father and a conscientious village parson. In

following the path of ambition that led Kingsley from the damp rectory at Eversley to the stall at Westminster and the tutorship of the future Edward VII, readers will experience the enjoyment that Tom Hughes spoke of when he said that Kingsley reminded one of a great Newfoundland yearling dog, plunging in and out of the water, shaking water over ladies' silks and dandies' polished boots with a rollicking, boisterous type of friendliness which "carried away the most precise persons into momentary enjoyment of the tumbling."

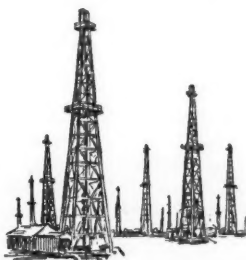
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1920's before it won recognition as a major fuel.

The glamor days of the gas industry began after World War II, when the Big Inch and the Little Big Inch began to move gas to Eastern markets from the rich fields of Texas and the Gulf Coast. Since those days the gas industry has become the fifth-largest business in the land. Its plant investment tops \$23 billion. Its army of customers counts 32 million people. Its grid of large-diameter pipelines snakes back and forth over the United States in a network 600,000 miles long. The odorless, tasteless, invisible stream of potential power is growing at 25,000 miles a year, and may double its length by 1975.

The reason for this enormous growth, of course, lies in the advantages that natural gas enjoys as a fuel. It is clean, easy to handle and leaves no ash or residue to dispose of. It is a very efficient heat-producer. It creates no storage problem for the user, and its service outlets are relatively simple.

Incidentally, an increasing part of natural gas production tends to be used as a raw material instead of a fuel. Many industries take hydrogen from gas and unite it with other chemicals to form a host of products that range from soap to the "squeeze" bottles that package glue, mustard and deodorants.

Last year we used 12.4 trillion cubic feet of natural gas. Is the supply running short? Not at all. Proved reserves in the United States are about 267 trillion cubic feet. This is one resource where, for the present, our capital is accumulating faster than we spend it. Nevertheless, the hunt for gas, like the unending search for oil, goes on eagerly. Thousands of wells are drilled each year, many of them probing down to 12,000 feet. New fields are constantly being found along the Gulf, the Pacific Coast and even the Great Lakes region. What of the rest of the world? Undoubtedly, vast reserves of natural gas must lie undiscovered and untapped beneath many square miles of the earth's rocky crust. Even if the wells run dry in some remote day, there is still a vast treasure of gas locked away in mountains of oil-shale and seams of low-grade coal.

Just how did natural gas originate? Most experts are agreed that gas, like the oil that so often is found with it, had an organic origin. But the process whereby nature produced it is full of mystery. Perhaps it all began some two billion years ago. Uncounted mobs of one-celled marine plants and animals drifted down to the floors of primeval

seas where they were buried under sediment that later turned to rock. Then millions of centuries of "pressure cooking," as well as bacterial action, worked the chemical miracle that transformed ancient bits of organic matter and distilled them into two of our most available and useful kinds of energy. Nature was very thoughtful; she even packed oil and gas into porous rock that was surrounded by a cap of more impermeable material, thus preventing seepage until the driller's bit was ready to pierce the seal of the secret treasure hoard.

L. C. McHUGH

THE WORD

Come Sanctifier, almighty and eternal God, and bless this sacrifice prepared for the glory of Your name (Invocation after the offering of the bread and wine in the Mass).

The elements of the ritual sacrifice are duly prepared and ready. The small circlet of bread and the cup of wine have been presented to the divine Majesty and now rest on the corporal, that square of linen upon which the intimacies of the Mass take place. Through the priest, the accredited agent of the sacrifice, the offerers have presented themselves to God, begging that they may be acceptable to the omnipotent Lord of all. The celebrant of the mysteries makes a particular gesture. Lifting his eyes, he raises his parted hands in a circle, joining them at the top of the arc; then, with his right hand he blesses the offerings. During all this he is reciting the invocation which is our present text.

Who is addressed in this invocation? Almighty God, of course. But is the prayer more specifically directed to the Third Person of the blessed Trinity? It would appear so. In old manuscripts the words *Holy Spirit* are found after *Sanctifier*. Besides, this short petition is the Western or Roman parallel to a solemn supplication which, in the Eastern liturgies, occurs after the consecration and which is accorded distinct prominence. In the liturgy of St. John Chrysostom the prayer is worded thus:

We offer unto Thee this reasonable and unbloody sacrifice, and we call on Thee, we pray Thee and beseech Thee, send down Thy Holy Spirit upon us and upon these gifts here present. And make this bread the precious body of

America • JULY 23, 1960

Thy Christ, and that which is in the chalice the precious blood of Thy Christ, changing them by Thy Holy Spirit.

There is in traditional Christian belief and terminology a way of thinking and speaking about God our Lord whereby certain divine activities are referred more particularly to one Person of the Trinity. Thus we think of the Father as Creator, the Son as Wisdom, the Holy Spirit as the indwelling Guest of the soul in sanctifying grace. So also a theologian like Msgr. Romano Guardini describes the Christian life as a journey, God the Father being the goal, the Son being (as He Himself affirmed) the way, the Holy Spirit being the leader. The technical theological term for this process of reference is *appropriation*.

With regard to our present text the eminent liturgist Fr. Pius Parsch writes:

In this prayer the Church expresses her conviction of faith that just as the Holy Spirit (by appropriation) was the Author of the human body of Christ—*Et incarnatus est de Spiritu Sancto, ex Maria Virgine (And He became man by the Holy Spirit, from the Virgin Mary)*—so He is also the Author of the real presence of the body of Christ in the Eucharist.

One is sometimes struck—and the word is apt—by that clipped liturgical imperative, *Veni (Come)*. In the Advent liturgy the terse expression is steadily addressed to the Word Incarnate, but otherwise, when it occurs ritually, the sharp cry, which certainly suggests urgency, is invariably uttered to the Holy Spirit. We beg the Spirit of God not to be far off, but to approach us, draw near us, enter into us, so that there may be achieved in us that actual interior transformation which is needful if creature and Creator are to be in fact united, made one, in love.

Come, Sanctifier, we pray in the Mass, *and bless this sacrifice*. . . . But, as has been said, that which is offered in the Holy Sacrifice is not only Christ, but, through and in and with Christ, ourselves. *Come, then, Sanctifier, and bless, enrich, transform the least worthy element in this sacrifice; bless us, priest and people, together.*

We think of the Holy Spirit as the all-wise and all-powerful ruler and moderator of the whole vast world of the supernatural. Indeed, He is so wise and powerful that He can and does mightily influence every single, smallest factor in that tremendous world. For example, me in this Mass.

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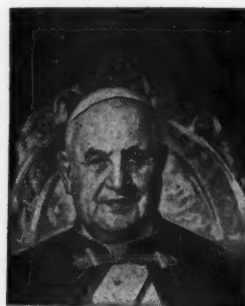
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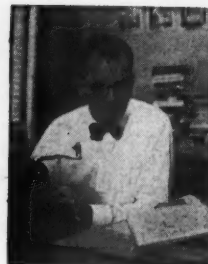
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